

Secretary of the Convention Board,
OF THE
Mississippi Baptist Convention.

E. A. PUTHUFF.

(Oct 1st, 1925 to June 30th, 1926)

By far the most difficult problem, as it is the most important, is to secure adequate and reliable support for the Faculty of the College. Your Board is deeply impressed with the importance of solving this problem. At the foundation of all our progress lies the work which our Christian Colleges and Seminaries must do. If the future leaders are properly trained in heart and mind, God's blessing being on them, the future of the Churches will be safe. Our educational work is deep and far-reaching; only those who can work and wait, and work expecting to never see the fruit of their labor this side of the eternal day, can engage with heart in educational work. Many cannot see the vast reach of college influence, nor can they see why a college cannot support itself like their village or country school. It is the work of a generation—of all generations—to clear away the mist and bring the masses to appreciate and support institutions of Christian learning. As it is, it is, and doubtless shall be to the end, comparatively few support colleges. Feeling the need of a more adequate and reliable source of college support, the Secretary opened a private subscription book, and set out to find one hundred brethren who would give annually as they are prospered, twenty-five dollars to college support, and another one hundred ten dollars annually in the same way. That consecrated deacon, John Powell, of Grenada, subscribed one hundred dollars, and by personal solicitation induced others to join him with equal and less amounts, till his subscription reached \$750 for annual support. The Secretary has on his book \$1,150, making an aggregate of \$1,900. The Trustees have approved this plan, and if the Convention approve, your Board think that during the fall the full amount needed can be secured, and thus the College put on a more solid basis.

For all necessary information,
send for Catalogue.

T. G. SELLERS,
President
Starkville, Miss., July 8th, 1886.

THE BAPTIST RECORD: JACKSON, MISS.

FOREIGN LETTER.

Canton, China.

I am not due you a letter, but as I have some good news to write I will not wait till your letter comes.

1. Some of our members at Ho Tau have rented a house for ten years at \$23 a year, for a chapel, in Tin Tong (Heaven) market, and furnished it with benches &c., and have been preaching there for about six weeks. They are having fine opportunities for preaching. The preacher wrote me the other day and said that he had preached until he had no voice left.

2. The Shin Hing church have bought and paid \$555.55 for their chapel. The money was paid and the deeds signed and handed over last Saturday. A year ago last Spring I urged the church to buy their chapel and relieve the Mission of the rent burden. They get \$200 from Chinese Christians in Demara-ra. I told the church that I would give or raise dollar for dollar as much as they would. They subscribed \$219. I have raised here in Canton \$56 to help me pay my part. They have on hand some for repairs, which is badly needed. There are forty-one members at Shin Hing and they generally agreed to give one month's income each. Several gave more than a month's income. And one man gave two and a half month's income. They gave from twenty-five cents to ten dollars each. They certainly gave very liberally and their giving was out of their living and they will feel it. I know this contribution will be a real hardship to many of them, yet they gave it cheerfully, and willingly as unto the Lord. I have often thought that I made real sacrifices, but I never gave till I felt it as these Chinese Christians have. It is often said that the Chinese love money, and they do love it; but some of them love their Savior more. I wish I could say the same about many Christians at home. If I could I believe the Lord would be able to furnish us the money for a chapel and also rooms

for men and a school and class rooms for girls and women. The Board made an appropriation some four years ago for me a chapel, but the war prevented our building and then when we were ready to build last year, they asked us to postpone the work. It has been more than fifteen years since I came to China, and the churches or Board has never paid one dollar towards a chapel for me. I have preached in the country chapels, rented for Chinese preachers, and in Dr. Graves' chapel in Canton, and in the streets. It seems to me that I have been forced to make brick without straw long enough. Though I suppose that after I have worn myself out without proper conveniences for work our good people will righteously and piously bestir themselves and build a chapel to our memory and to their glory. But I did not propose to say anything about this for it is a very personal matter with me.

3. There seems to be a very general spirit of inquiry here and there among the people in reference to Christianity. During the last two weeks eight persons have been baptized. And we know of ten others that want to join the church. Join us in the prayer that this spirit of inquiry and turning to the Lord may continue and increase more and more.

E. Z. SIMMONS.

June 1886,

WANTED.

A Young Lady, a graduate of Central Female Institute wishes a position to teach. She will teach the ordinary English branches, Music and elementary painting. Address, Lock Box 52, Natchez, Miss.

A JERSEY FOR SALE!!

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UNIVERSITY OF MISSISSIPPI

will open its next session AT OXFORD ON Thursday, 30th September, 1886.

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H. M. SULLIVAN, Secretary.

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THURSDAY AUGUST 12 1886

BAPTIST RECORD

J. B. GAMBRELL, Editors.
L. S. FOSTER,

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., AUGUST 12, 1886.

EDITORIAL

NOTES AND COMMENTS.

Elder W. E. Perrin's meeting at Devine, Texas, resulted in over fifty accessions to the church. There is said to be only one colored Catholic Priest in the country, and he is just enjoining his work. They are a long way behind in the race. It is noticeable that some of the brethren are still exercised over "Church communion," as if Baptists were divided on the question. In an excellent article on Selecting a School, the Religious Herald urges, that due respect be paid to the healthfulness of the school and adds that "one night of school dancing will impair the health more than a month's hard study at a well regulated school." The fatal shooting of H. M. Sullivan, Esq., Secretary of the Board of Trustees of the State University at Oxford last Saturday, by Mr. Charles Howry, Esq., is a lamentable affair. Two young and happy families are plunged into the deepest distress. We know not with which to most deeply sympathize. Mr. Sullivan and his family were among our cherished friends. May the God of comfort bind up the hearts of the afflicted ones. Dr. J. R. Graves says that after an experience of two years with the very best business management and having lost \$2,000 publishing the Tennessee Baptist at \$1.50 per year they will go back to \$2.00. We knew they must come to that sooner or later and the Reflector will have to follow. We are sure that no one had a more delightful home at the Convention than the Senior and his better half, at the home of Mr. John McInnis and his merry family. Sister McInnis is a member of the First church, and Brother McInnis is only a brother-in-law, but takes a deep interest in the church. The Texas Baptist has an excellent article on the handling of benevolence in a position to say, "We are at Tallahatchie for his health. Some people principally the ungodly are fond of quoting the humor of Sam Jones as to Baptists being liars. Well Sam Jones says he is ashamed of it, which shows that he has good sense when cool. But the remark never was calculated to hurt Baptists. Pastor Sproles is helping in a meeting at Steen's Creek. The Convention Board will be ready with a plan of work by the first of September. We are prepared now as never before to undertake great things for God. Only let us work and work together. If any of our correspondents have not received answers to their letters, they must remember that we could not take time to write. The Senior has received an invitation to be present at a reunion of Confederate veterans on the 13th instant. Other engagements prevent our meeting the boys as we would greatly delight to do. In the death of Dr. H. F. Johnson, President of Whitworth College, the State has lost a valuable citizen, the cause of Education one of its brightest ornaments, temperance one of its ablest advocates, and religion one of its best exemplars. Our Methodist brethren will allow us place among those who mourn the departure of a good man. Dr. Renfro becomes half owner and managing editor of the Alabama Baptist. He will move to Montgomery and enter on his new work September 1. Our pastor, Mr. Fountain has come, and we are all well pleased with him. He is to be President of the college, also Mrs. Susan Christian Keach, of La. "A Louisiana brother says, we can't dispense with the Record." We will be glad to continue the paper to our patrons, but not to injure their home paper. I am having a good meeting at Shiloh church this week. Have no ministerial aid as yet. W. L. Skinner. Eld. J. T. Christian will hold a meeting in Corinth. We suggest that churches wishing help in meetings would do well to correspond with Bro. Christian at West Point. Brownsville Female College has an advertisement in this issue. Most heartily do we commend this excellent institution. Before us are the faces of Brother and Sister Puthuff, our missionaries to Brazil. How home like looks the face of Sister Emma. The God of all grace be with them. Every Baptist I have heard speak of the Convention, feels happy over the excellent work the reports show for the past year. J. G. Hall. We must set in earnest this fall to do far more next year. We have

but made a beginning in systematic work, but a good beginning. Bro. T. H. Wilson writes under the date of August 2. We commenced our meeting a week ago last Saturday, up to this time we have received by baptism eighteen and the work is going on. Owing to the large territory occupied by our church membership, we have preaching once a month at a school-house two miles south of Slate Springs, at which place we held the first week of our services. We have at the same place a Sabbath School and the converts, except one, are members of this school. We have a Sunday school at the church also which meets in the morning (the one at the school-house meets in the evening) so you see that a church with a large territory can be utilized without the organization of two weekly churches by having two Sunday schools, and two separate days of worship, thereby saving the expense of an extra pastor's salary in their home work and enabling them to do more for State, Domestic and Foreign Missions, or in other words, for the general work of the Master. I will close as it is time to go to church. "The words of the wise are as goads." "Ecclesiastes. The doctrines of Christianity, when they are only in words, are far less fair than the same truths when they are embodied in a life. McClaren. Beautiful souls often get into plain bodies; but they can be hidden, and have a power all their own, the greater for the unconsciousness of the humility which gives it grace. Louisa M. Alcott. One doing lights the way to the next. All the little paths and aisles towards the light of the Great Love open into each other. A. D. Whitney. One promise without reserve, and only one, because it includes all and remains the promise of the Holy Spirit to them who ask it. Macdonald.

PROHIBITION.

HINDS COUNTY GONE "DRY"

THE WHITE FLAG OF PEACE AND PURITY FLOATS OUT FROM THE CAPITAL CITY.

A Campaign of Lies, Whisky, Blasphemy, and Vituperation Ends in a Starting Victory for Public Morals and Decency—The Empire County Goes for Prohibition by 1230 Majority.

43. The following is the list and their fields and salaries:

A memorable campaign under the Local Option Law has just closed, and most of us are wiser. The whisky men resisted the election with all their might in and out of the courts, fearing the result. Under the old law the saloons had been closed in all but four places in this large county, and in three of these they had but a feeble hold. We had, to begin with, a strong and well settled sentiment which gave promise of victory. As soon as the election was ordered, the other side opened their well filled magazine of lies, and deluged the county with falsehoods. Truly the mystery of iniquity worked. It passes belief that men could set afloat such an array of matchless falsehoods. To us it was a new revelation of depravity. Along with all manner of lies, was unparalleled blasphemy, put forth by speakers and in their papers. The Christian preachers and the praying women were accused of hypocrisy and masquerading before the public. Every effort was made to slime and bring into contempt everything sacred. Prohibitionists set out to appeal to the religious and moral sense of the people. For the first half of the campaign they were successful; but the other side changed the issue. They went among the negroes and told them this was an effort to demand them to slavery, gave them whisky, appealed to their race prejudices, bought a very few of the preachers, bought up strikers in the churches to intimidate the preachers, threatened violence to colored men and women, threatened to burn colored churches, and were rapidly massing the negroes by these methods on the color line. Senator Jonah Hamilton, lessee of the Penitentiary, was at the head of the whisky side and made full proof of his position. With him was the saloon ring of Jackson. When things had developed so that there was no mistaking the intention of Hamilton and his ring, not only to mass the ignorance of

the county and over-ride religion, decency, intelligence and all that is good to perpetuate saloon; but to get office and fasten corrupt government on the county, a convention was called at Raymond to consider the situation. About 100 of the best citizens of the county, representing all callings and all classes assembled in solemn counsel. It was a grave hour. Every one was serious and every one seemed to trust his own judgment. Elder L. Ball was called out to give his views. He rose and stated the case: "The race issue has been thrust upon us against our will. The peace of the county is at stake. There is nothing for us to do but to meet it, and meet firmly." The word was said, the convention resolved to carry the county and called on every good citizen to help. From that day till the close of the campaign we have never seen greater earnestness, not even at Sharpsburg or Gettysburg. Farmers, merchants, preachers, public officers, good women gave themselves to the one thing of carrying the county. The white men out of Jackson were practically united. The whisky bosses quailed before the hot indignation their blasphemy, slurs on the prayers of Christian women, whisky and incendiary speeches had raised. It was a simoon of righteous wrath that swept the county as dry as the dust of a summer threshing floor. When they saw the rising storm of indignation they began to appeal to the preachers, whom they had charged as liars, masqueraders etc. to ally the storm; but they had to reap the whirlwind. Three days before the election their hearts obviously failed them, and it was a foregone conclusion that they would be defeated. Prohibitionists, on the other hand, waxed valiant in fight and pressed their victory until the setting sun on the blessed eve of Aug. 10th threw back over the redeemed county his smile and his blessing. We cannot particularize now as we shall possibly do hereafter; but in conclusion we must barely mention some of the good results of this great conflict: 1. The whisky power which has so long dominated and influenced men in this Capital county is broken. Men were afraid of it, afraid in politics and in trade; but we have stripped the lion's skin from the noisy animal, and now there are none so low as to do him reverence. It is found that all the influential elements of society are compacted into a holy league against the traffic. 2. There has been a vast development of moral sentiment against the traffic. Senator Hamilton evidently misunderstood and greatly under-rated the moral sense of Hinds county when he thought to carry it for whisky by blasphemy, slime, race prejudice, and money. It happens that the people he could use, the people of Hinds will not endure as leaders. 3. It has cemented the good people, so that the reform will be carried forward to a complete success. 4. It has effectually eliminated some men from public life, greatly to the public good. 5. It has given to many Christian people a religious elevation never known before. We confidently expect a great blessing out of it. And more, many men addicted to drink have been among our best workers. It was touching to see the keenness with which they enjoyed a

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strong sense of manhood as they stepped up for the right. All good people join us in debt, thanks-giving to the Lord of the God of battles.

The Senior has had a peculiar measure in the last week. His father is with him and Mrs. McMurtry and Mrs. Mansel, both of whom county, have been visiting. Mrs. McMurtry was one of our father's brides maids, and Mrs. Mansel was one good neighbor of years ago. 51 years ago mother and Mrs. McMurtry parted and is their first meeting since. They have raised their families and are at 71 and 73 years of age. Long lives have been full of good to others and now in the peaceful evening of life, the streams of their lives flow together again. They talk over the bright days of youth on the borders of that old where age will be renewed in immortal vigor. How blest the paren of such mothers.

A temperance meeting in Mississippi, was discussed the subject. The duty of preachers as public teachers of morality to the people to vote for good. It is a very timely subject session at present.

COMMUNICATION

Mississippi College

This college belongs to the Baptist of Mississippi. Each one has interest in it. It matters not where he resides in the State. The men in the Northern as well as the Southern, Western or Eastern section of the State is one of the many who own the College. Everyone alike, is a partner in the enterprise comprehended in the institution of memorable deeds in a majestic history. Then, certainly one brother has as much right to feel an interest in the college as another.

Location, geographically or otherwise, cannot give to one Baptist the right of greater sympathy, and labor for the College than for brethren have. His close proximity to the College, though he live so close as to regale him in the intellectual arena that constantly surrounds and flows out from the college like sweet incense, does not confer upon him rights of interest in prayer or labor superior to those of the brethren who live on the "border land" of the old commonwealth.

Nor does he, where intellectual ministerial being was a conception in and birth by the college, possess higher degrees of the blessing prerogative to cherish a hearty fondness and an affectionate regard for the college and its Christian officers in their work, than other brother whose alma mater Prohance rests on the rock of other States.

It is true there is a peculiar sentiment that we feel and foster with selfish pride for her at whose great and gracious bosom we were nourished upon the "sincere milk" of mental culture and heart training. It is equally true, that there is a broader and deeper reason why "engrafted" and "adopted" Alabamian, Virginian, Tennesseean, may and will cherish Christian feelings of interest in Mississippi's noblest and most potent spiritual instrumentality for the State's service and conquests in State.

This is Christ's school, Christ's servants laboring in it, doing His work. The preacher from another state in a Mississippi pastorate believes that he is Christ's, and therefore common property of the State with the college, and all working for the same sanctified as the "one Lord" wills and dictates. Because of this relation, blood kin, he is situated to wish college well, give it his earnest prayers and favorable speech, and the Lord prospers him, his work. Upon this principle he may be as

true friend in word and works as those who can so gracefully rise in our meetings to say: "I am a friend to Mississippi College because she is my alma mater." He feels and thinks that he must defend and praise his mother. This is a commendable spirit, and worthy of the highest encomium. The out born but in co laborer, who the Captain has ordered to stand at some Mississippi post, is somewhat more modest in his public disclosure of his faithful adherence to his brethren's honored and revered mother; nevertheless, his heart burns towards the "dear old aunt." There is love for the college because it is Christ's and because it is doing the very work He has called us all to do. This is true. Then the brother who said at the late Convention: "The reason Mississippi College is not better sustained by the churches of the State is because the pastors in the State are not all filled by Mississippi College boys" must have been mistaken. He did not understand the real reason why Christian ministers in our State should and do love and work for the College.

L. M. STONE.

Resolutions.

The subject of this obituary, Caroline Wall, maiden name Winston, was born in Franklin Co. N. C., Dec. 22nd. 1810. Professed faith in Christ at the age of 19 and joined the Baptist church. She was married to Mr. David Wall in 1829. On the 29th of May 1886 she fell asleep in Jesus—blessed sleep from which none ever wake to weep.

The venerable Eld. Jeremiah Tucker, father of Eld. George Tucker and grand father of Eld. Jeremiah H. Tucker, (son of Eld. George) who for some twenty or more years was president of the Baptist Female College, Keachi La., organized in 1806 or 8, the Chulahoma Baptist Church, Marshall Co., Miss., the mother church of Cold Water Baptist Association, Bro.

Marshall Wall, then citizens of Marshall county Miss., were by letter, with others, constituents of that organization, and continued members till death. Brother Wall preceded by some 12 years, Sister Wall to the Glory Land.

On Sabbath evening of the 30th of May 1886, in the family graveyard, our hearts were made to be sad, very sad, when we gently laid away to sleep the sleep of death, the loved mother and sister in Christ, and we may add mother in Israel. The last member of whom we have any knowledge, a constituent of the mother church of Cold Water Association Miss.

Resolved, That in the death of Sister Wall we have lost a devoted Christian sister, who for about fifty years was a devoted Christian and exemplary member of the Chulahoma Baptist church, her children a kind and an affectionate Christian mother, the community a most worthy Christian lady.

Resolved, That we extend to the grief stricken family our most hearty sympathies in their irreparable loss; that our prayers go up as one for their perfect submission to the Father's will.

Resolved, That this preamble and resolutions be placed upon the church book and a copy furnished the family and the BAPTIST RECORD for publication.

Done by order of the Chulahoma Baptist church in conference, August 1st 1886.

JOHN RICHARDSON, Mod.
J. M. Wall C. C.

Deer Creek

Meets with Bethel church Friday 20th, before the 4th Sunday in Aug. 1886. All persons will be met, that wish to attend, at Slow Station, on the L. N. O. & T. R. R. on Friday morning, and also at Heathman Station on the G. P. R. R. Thursday morning. Let all come that can, and may God's blessings come with you.

A. TAYLOR.

Shubuta, Miss.

On Saturday the 31st the Clear Creek Baptist church, five miles south of Shubuta, commenced a series of meetings which lasted until yesterday, the 6th inst. I had the assistance of my brother, J. E. Paillins. Brother W. K. Red was also with us a short while and preached two sermons. Brothers W. Z. West and J. O. Crawford, licentiates, preached one sermon each. Eleven were received for baptism, three restored and four received by letter. Taken altogether, we had a good meeting. Some who had been cold toward each other were drawn together. At the beginning of the meeting the church and congregation made a contribution to State Missions. At the close of the meeting a collection was taken for the visiting brother. After the hand of fellowship was given to those who were baptized the writer went among the congregation and raised a subscription of a hundred and eleven dollars toward building a new house of worship. It is our aim to get money enough to buy the material for the house and the brethren say they will club together and do the mechanical work themselves. The married sisters agree to raise the money for the sash, to put in the windows, and the single sisters will have the pulpit made and get the church Bible.

J. M. PHILLIPS.

Yazoo Association

Meets with Hays Creek church, six miles northeast of Winona, Friday before 1st Sunday in Oct. Parties going by rail must send their names to Joel Baskin, Vaiden Miss., and he will see that they are met at Winona Friday morning, Oct. 1st., and conveyed out to the church.

Sallis Miss.

Our meeting here was a most precious one. The church was thoroughly revived and mightily stirred. It was one of the best meetings I was ever in. We had almost everything to contend with—rains, election and the absence of the pastor on account of the sickness of his wife; yet the congregations were large and the interest never flagged. There were eleven professions. This is one of the best churches in the State. If Dr. Sallis was not a superb doctor we might make a preacher out of him, but he will exhort once in a while.

J. T. CHRISTIAN.

Wilcox, Miss.

We met at Mt. Vernon last Saturday, July 30th, to hold a meeting of days. I held on until Thursday following. Brother H. R. Kite was with me, but I did most of the preaching, and the result was 1 led eleven happy souls down and buried them with Christ by baptism; three joined by letter, making fourteen in all. We then went back to the house, I preached to them and we gave them the right hand of fellowship and then we parted with happy hearts. I left them all to go home and I will go to Concord. These people are so thankful for the kindness of the State board for sending them a missionary.

DAVID BURNEY.

It is a fact worthy of note that the most successful book publishing houses in this country are those owned and controlled by men who commenced as canvassers themselves. B. F. Johnson, who is head of the house of B. F. Johnson & Co., of Richmond, spent eight years in the field, traveling through Virginia and other Southern States. The junior member of this firm commenced canvassing for him a few years ago in South Carolina with a cash capital of less than \$10. Now they have the largest and most efficient force of agents of any house in the South. Their large experience as canvassers enables them to place in the hands of their agents only such books as are adapted to the wants of the Southern people, consequently, their agents share with them the reward of their good judgment in this matter.

Report of

Also a s April 1885. tion to— Abbece \$10. Hom Batesville Leigh, Sta Blue M. Mrs. Nelson Carrollton Mission Board Industrial Clinton \$16.70. Co cation, \$2.5 Young P Children Board, \$3.6 Courtland Education, Chery Board, \$8.10 Deerbrook \$5. State Co Mississippi and ministe Goodman \$3. Harrison Home purp Damascus Home needs Liberty, A Board, \$2.50. Hom Kosciusko \$9. Home charity. King, Ran of 1886. Meridian— \$29.40 for Martha Co vention Board devoting fun McComb Co Mt. Paran Tison. New Alban \$2. Oxford—F Home Missi needs, 30 cen Little Lam \$1.37 to Mrs. Mrs. Dan M Board, \$2. Pleasant R Mission Board Sallis—Col cation \$14.00 Sallis Litt ministerial E New Orleans Home needs Spring Hill Board, \$8. Smyrna Co Mission Board terial Educat Min. cottag Steen's Cr to Mrs. Nel Willing W to Mrs. Nel Senatobia \$5 to Com Co Springdale Woodville lege and Mi college. Hon Summary 1886. Total report son Board, \$250. Board, \$296.9 Education, \$153.44. Hom Total sent Mission Board, \$38.88. \$12.15 College tion, \$11.50. Home needs, \$ Sec. Cash account of M. J. Nelson Dr. 1885. Oct. 1, Cash of " Re Nov. " " Dec. " " Jan. 1886, " " Feb. " " March " " April " " May " " June " " Cr. 1885. Oct. Cash paid o Nov. " " Dec. " " Jan. 1886. " " Feb. " " March " " April " " May " " June " " Balance on h Made by the tertainment, \$

Report of the Central Committee for the Quarter, Ending July 1st, 1886

Colt Station, Arkansas.

Also a summary of the work from April 1885, to July 1886, and contributions to—

Aberdeen—State Convention Board \$10. Home needs \$29.25.
Batesville—From Miss Cora M. Leigh, State Convention Board \$1.
Blue Mountain—New Orleans, \$3 for Mrs. Nelson.

Carrollton—New Orleans, Foreign Mission Board \$9.
Industrial School—This \$16 was not assigned therefore put to Foreign Mission Board.

Clinton—State Convention Board, \$16.70. College and Ministerial Education, \$2.50 to college.

Young People—Home needs, \$20.
Children's Band—State Convention Board, \$3 for two quarters.
Courtland—College and Ministerial Education, \$2.25.

Cherry Creek—State Convention Board, \$8.10 for State work.
Deerbrook—Foreign Mission Board, \$5. State Convention Board, \$10. To Mississippi Association, \$10. College and Ministerial Education, \$5.

Goodman—Foreign Mission Board, \$3.
Harrison Station—Devoting funds to Home purposes.

Damascus Church, Hazlehurst—Home needs, \$15 for books.

Liberty, Amite Co—Foreign Mission Board, \$2.50. Home Mission Board, \$2.50. Home needs, \$13.90.

Kosciusko—Foreign Mission Board—\$9. Home needs, \$3.15. \$1 to charity.

King, Rankin Co—Organized Spring of 1886.

Meridian—State Convention Board—\$23.40 for three quarters.

Martha Crawford Soc—State Convention Board, \$16.75. Home needs, devoting funds to church purposes.

McComb City—
Mt. Paran—New Orleans, \$10 to Mrs. Nelson.

New Albany—Foreign Mission Board \$2.
Oxford—Foreign Mission Board, \$3. Home Mission Board, \$3.50. Home needs, 30 cents for Mrs. Sanford.

Little Lamplighter Soc—New Orleans \$1.37 to Mrs. Nelson.

Mrs. Dan Mayes—State Convention Board, \$2.
Pleasant Ridge a new Soc—Foreign Mission Board, \$2. Home needs, \$54.65.

Sallis—College and Ministerial Education, \$14.50 to college.

Sallis Little Workers—College and Ministerial Education, \$1.50 to college. New Orleans, 50 cents to Mrs. Nelson.

Home needs, \$1.90.
Spring Hill Church—Foreign mission Board, \$8.

Smyma Church, Higdon—Home Mission Board, \$5. College and Ministerial Education, \$8 and two boxes to Min. cottage.

Steen's Creek—New Orleans, \$2.80 to Mrs. Nelson.

Willing Workers—New Orleans, \$2.21 to Mrs. Nelson. Home needs, \$19.35.

Senatobia—State Convention Board, \$5 to Como Church.

Springdale—Home needs, \$2.50.
Woodville—State missions, \$4. College and Ministerial Education, \$4 to college. Home needs, \$3.

Summary from April 1, 1885 to July 1886.

Total reported for year, Foreign Mission Board, \$818.55. Home Mission Board, \$290.48. State Convention Board, \$296.90. College and Ministerial Education, \$238.11. New Orleans, \$153.44. Home needs, \$1,252.78.

Total sent through C. C.—Foreign Mission Board, \$85.65. Home Mission Board, \$39.88. State Convention Board, \$12.15. College and Ministerial Education, \$11.50. New Orleans, \$70.68. Home needs, \$248.86. Mrs. A. J. Quinche, Sec.

Cash accounts of missions in charge of M. J. Nelson, New Orleans, La.

Dr. 1885.
Oct. 1, Cash on hand, \$ 40.48

" Rec. " 6.16
Nov. " 14.00

Dec. " 24.75
Jan. 1886, " 88.30

Feb. " 20.45
March " 40.35

April " 16.30
May " 4.90

June " 00.00

Cr. 1885.
Oct. Cash paid out, \$ 6.80

Nov. " 35.50
Dec. " 15.45

Jan. 1886, " 102.15
Feb. " 21.50

March " 20.45
April " 10.95

May " 17.57
June " 11.50

2215.31 2255.79
Balance on hand \$ 13.64
Made by the Industrial School Entertainment, \$76.65.

I have thought for some time of writing you a few lines, but as you seemed to have plenty of correspondence, I have been in no hurry. I preached my farewell sermon at Clear Creek second Sabbath in December last, which closed a pastorate of twenty-one years. Myself and family reached here the 24-26 of December, the advance guard arriving on the 24th and the rear guard on the 26th. This is one of the finest countries I have ever seen, and I have seen many, having been through some twenty odd States and Territories reaching from the Atlantic and Pacific. The country just West of "Brawley's Ridge," Arkansas, from Phillips to Cross county, is hard to beat for lands and timber and the water much of it is very fine, in wells from twenty to eighty feet. The health of my family has been about as good here as in Mississippi. Though this is regarded here a sickly season as we have had a wet July and August so far. I spent some two months in this country last summer and fall and was surprised to find the people so healthy. Crops here where they have been properly cultivated, are fine, generally some very fine. Railroads facilities are all that can be desired. Three roads not far away already in running order, another building to be completed by the close of the year, and still another being surveyed. There will soon be a network of railroads all through this part of the State. I am nearly due West from Memphis some forty miles.

Lands range in prices from \$5 to \$15 per acre. Much fine land here can be bought cheap. I am within five miles of Wynne where two railroads cross. This is the coming town in this part of the State. The great need of this country at present is a large supply of first class Baptists or other good people of enterprise and good morals. Religiously the people are in a low condition. Several Baptist churches within five or six miles of me, but as far as I have seen, not much doing for Christ. Ministers are scarce. I have a field in which I have room to spread myself. I have preached at Wynne twice, said to be the only Baptist sermons ever preached in the place. Vandalia the county site of Cross county has no Baptist preaching. If any preachers who may see this have a desire to go missionizing, here is a field where they can find plenty of people as near heathens as one would wish to see without going to Africa or China. And it won't cost much time nor money to reach it.

I am trying to do what I can, I have 4 months by appointments, but can't supply half the destination or demands. I have met but one Baptist preacher in this county, Cross, and he is doing little preaching West and Northwest there is not a Baptist preacher in hearing, miles and miles away. I have no idea how far. The Methodists are at work here as they are at work everywhere. Where are the Baptist preachers that will enter in and occupy this field for the Master. I feel that my best years have been given to the cause in Mississippi, but I hope to do much for the Master here if he permits me a few years more to labor in his vineyard. But I feel much the need of helpers in the Lord. Hope the Record will use its influence to send us a Missionary or two.

"The matchless evil," as well as other evils is here in full force and needs to be dealt with, with a strong hand. You "dry" people in Mississippi have my sympathies in your present struggle. I am watching the progress of the war with much interest. And every victory you get makes my heart glad. St. Francis county just south of me is prohibition, but still many manage to get drunk, and bring trouble in the churches as elsewhere, but it is said to be much better than formerly in this respect, I was so much crippled financially since leaving Missis-

sippi that I have not been able to do as much here for the cause of Christ as I have desired, but I have a reasonable prospect of getting on my feet again before a great while, with the Lord helping.

My crop prospects are good, I have a fine piece of land, 140 acres, which cost me \$1400.00, half down, which will make me a good home for life, if I can succeed in paying it out. This is my first break up and move in life, and I hope it may be my last one. We are making an effort to build a house for school and church purposes within a mile of me, and if any one who sees this shall feel prompted to aid in the cause in Arkansas by a contribution, the amount can be sent to me, as above, and thanks will be returned. The nearest church to me is between 3 and 4 miles away. Near me are a few sheep that are lying out of the fold that might be gathered in if we had a house. As I expect D. V. to be at the meeting of the Oxford Association at Popes in September and hope the brethren who see this will bring or send me a dollar or two for my Arkansas house. I have had no protracted meetings yet, expect to have soon, will try to report success. Glad the next Mississippi Baptist State Convention meets at Oxford. Think I will be on hand 'D. V.'

R. G. HEWLETT.

Ayer's Sarsaparilla is designed for those who need a medicine to purify the blood, build them up, increase their appetite and rejuvenate their whole system. No other preparation so well known. Its record of forty years is one of constant triumph over disease.

GRAND Excursion to Chicago.

The ILLINOIS CENTRAL R. R. will run one of its popular Excursions to CHICAGO, leaving NEW ORLEANS, August 14th, 6 p. m., passing JACKSON, Miss., August 15, at 12-4 a. m.

Tickets good to return on any regular train for 20 days. Only \$12 for the round trip.

For sleeping car berths and further particulars, address

L. F. MONTGOMERY,

TICKET AGENT,
Jackson, Miss.

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In time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albuminuria, or

Bright's Disease

is prevented. Ayer's Sarsaparilla also prevents inflammation of the kidneys, and other disorders of these organs. Mrs. Jas. W. Weld, Forest Hill st., Jamaica Plain, Mass., writes: "I have had a complication of diseases, but my greatest trouble has been with my kidneys. Four bottles of Ayer's Sarsaparilla made me feel like a new person; as well and strong as ever." W. M. McDonald, 46 Summer st., Boston, Mass., had been troubled for years with Kidney Complaint. By the use of Ayer's Sarsaparilla, he not only

Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLean, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

AYER'S Sarsaparilla

my appetite and digestion improved, and my health has been perfectly restored."

Sold by all Druggists.

Price \$1; Six bottles, \$5.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

NOTICE.

Major J. W. Estill, of Oxford, Miss., wishes to know the whereabouts of Rev. H. G. Estill and Rev. S. J. Estill who in the Record of 15th, 1885, were reported by Rev. G. W. Hartfield as delegates to Haughton, La., to the Red River Association, held in Sept. of that year. Major Estill thinks they are relatives of his, and would be glad to have them visit him.

WASHING MADE EASY.

For TWENTY-FIVE cents you can get Receipt for Washing that is expensive and saves wear and tear of clothes without rotting the fabric. A hard day's washing done in three hours without paddle, board or machine. If not satisfied I will refund the money, the charge being only expenses.

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WINTER RESORT.

For wishing a cool, quiet, beautiful, pleasant place to spend summer months would do well to respond with the undersigned. For a Boarding-House in a corner of large, bold springs of almost ice-cold. Excellent resort. House open during August, and early part of September. Address

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Blue Mountain, Miss.

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BERKSHIRE PIGS.

Pure Blood, Registered Stock.

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Have you heard of Dr. J. H. Mc

Allen's Tar Wine Lung Balm? It

is a wonderful how rapidly it

cures Coughing, Throat and Lung

Trouble.

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in GILTON. It has twelve rooms

with an excellent Barn, two large

cisterns, a fine garden, and good

orchard of young trees.

The LOCATION is the Best in

town for taking Boarders. There

is another house in the yard which

can be made habitable at small cost

I will sell on good terms.

ADDRESS,

J. B. GAMBRELL.

Jackson, Miss

and salary for the the Record

NOTES OF TRIUMPH

By J. B. GAMBRELL and Rev. J. B. GAMBRELL.

A new and complete book of Experience. Bright

and carefully prepared. Large number of

written. Complete Record for the year. Price,

Single Copy, 50 cents. For a copy, by express, \$2.00

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Rev. W. J. SHUEY, Dayton, Ohio.

EVER SAY DI

TOUGH YOU COUGH

Will cure your Heart Aches

and restore your health. East India

Remedy. One bottle will satisfy the

most. That Dr. H. J. JAMES' Preparation

of the Heart, will positively cure

Consumption, Bronchitis, Asthma, Nervous

Debility, and Nasal Catarrh. It is an

empirical. Try it—prove it for yourself.

Persons are a few extracts from letters of

those who were CURED, and now order

for their friends:

"I was in a decline, and as my medicines

did not cure me, I was about to take them."

THOMAS MCKEEL, Near Woodbury, N. J.

"As your medicine cured me of Consumption,

years ago, I want him to try them."

JOHN A. ASHROOK, Lawrenceburg, Anderson Co., Ky.

"I have been suffering with Bronchitis

years, and tried most all kinds of

medicine, but only this has given me relief."

JANE A. ASHROOK, Lovelockville, Railroad Co., Ky.

"I know of no other medicine that has

been so successful in curing me of my

trouble."

WANT AGENTS

Bradfield's

A Specific for all diseases peculiar to women, such as painful, suppressed or irregular menstruation, Leucorrhoea, or Whites, etc.

Female

It is in the CHANCE OF LIFE, great suffering and danger will be avoided.

Regulator!

Send for our book, "Message to Women," mailed free. BRADFIELD REGULATOR CO., Atlanta, Ga.

DON'T FORGET

That Whiting is now offering an elegant line of Spring and Summer goods at figures that cannot fail to attract attention. It has always been our effort to keep our prices on the bottom, but this season our goods are marked wonderfully cheap. The result of close buying and being content with small profits.

WE WILL SELL

Ladies heel and toe slippers... \$75

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Ladies Kid Newport ties, very

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Ladies fine kid button shoes, from

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Mundell's Solar-tips, nothing

better made for children, mis-

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PARASOLS.

There never has been a prettier,

more stylish or cheaper line of these

goods brought to this city. We bought

direct from manufacturers, known to

the whole world for the style, elegance

and finish of their goods.

"The Mauresque"

Is black satin, lace trimmed, change-

able linings and latest shape canopy top,

price, \$5.

Black and colored satins, canopy

top, lace trimmed... 2 50 to 3 50

Plain black and colored satin... 1 00

All silk, black... 1 50 to 2 50

Lower grades from 50¢ up.

All linen huck towels 10 cents.

Our own 25 cent towel is worth

nearly twice the money and hasn't an

equal in quality and price.

London and piques, 5 cts.

Check nainsooks, 5, 8, and 10 cts.

Heavy brown domestic, 4, 5, and 6 cts.

Bleached domestic, 5, 6, and 8 cts.

A good straw hat for 5 cts.

Cape May Flats - 15c.

These figures are only a hint at our

uniform low prices. Come and look

through our stock and we will tell you

the rest. We offer no bait under the

name of "Great Bargains," but propose

to deal fairly and honestly with our

trade, and sell our entire stock at the

lowest possible figures.

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SAW MILLS, CORN SHELLERS

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Pennsylvania Agr'l Works, York, Pa.

\$700 to \$2500 A YEAR, clear of

taxes, for the use of Agents preferred who can

turnish their own horses and give their whole time

to the business. Spare moments may be profitably

employed also. A few vacancies in towns and cities.

H. F. JOHNSON & CO., 1013 Main St., Richmond, Va.

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell

EDITORIAL.

THE SIGN OF THE CROSS.

Not as our Catholic friends make it would we exhibit that sign; nor is it to be used just as it was used by the conquering emperor who claimed to have seen it blazoned on the sky with the mandatory words: "In hoc signo vinces," but there is a sense in which the sign of the cross is to be exhibited in the Christian's life as a conquering symbol.

To the pious heart the shape alone suggests the death and passion of our Lord, how then could it become an object of idolatry or be in anyway permitted to hide the dying Christ from the soul's gaze? The conquering power of this sign is in the lives of Christ's followers. The daily cross bearing the daily exemplification of the great moral principles taught by the Master conquers the stoutest heart. The quiet women who without any parade or ostentation watched by the couch of sickness, gave a cup of cold water to the thirsty tramp in Jesus' name, or spoke words of hope to a despairing wretch made effectually the sign of the cross; because she showed the power of the cross in her life. The minister who stoops down in obedience to the Master's "Go" to comb out the 'street rats' 'news boys' 'boot-blacks' and 'bartenders' from the tangle of sin and villainess that circumstances have wrapped around them make the lifting sign of the cross. The lifting power of the cross has been the wonder of the centuries since Calvary was crowned with three crosses; it will be the wonder of eternity. The cross lifting the precious burden of a suffering Savior up between heaven and earth lifted in him the burden of sin and sorrow from the

der." Julian, the Apostate, cried out: "Oh, Nazarene thou hast conquered," and enemies of less note have been forced to give their testimony to the conquering power of the cross of Christ. Is there any reason why we should fear to follow this standard that has led victorious hosts for over eighteen centuries and never suffered a defeat? No earth clouds or sin damps can obscure its brightening glories. It thrills our hearts to think of one army of the living God enlisted under this one precious sign and banner, part already crossed the flood and entered in the march triumphant and the other part yet bearing their shield in the thick of the conflict; but the same "Captain of our salvation" commanding each part. Some have said we shall be done with the cross "over there," but surely we shall never get done glorifying in cross while the nail prints appear in the feet and hands of our Lord's glorified body. Those signs of the cross shall be enough to feast our eyes and fill our souls with wondering gratitude through all eternity.

COMMUNICAION.

BIBLE READING ON WOMAN'S GIFTS AND WORK FOR THE LORD.

Prepared by Mrs. N. Morrison for the Women of the Mississippi Baptist State Convention.

PAPER NO. 11.

In different ages, both under the old and new dispensation, God has endowed woman, as well as man, with the spirit of prophecy. Miriam and Deborah, whom we have already mentioned, were both prophetesses, Ex. xv:20, Judges iv:4. When the wise men and prophets had failed from Israel and God's word was lost, there still dwelt in the Temple a faithful woman, Huldah, the prophetess, who spoke, as moved by the Holy Spirit,

hearts of God's adopted children. Ought we not then to look with eager delight for any or every opportunity of making the sign that our lives are moulded and directed by the power of the cross? "Oh," says one, "but along with the making of the sign of the cross in acts of self-denial and loving labors for others comes the 'hated principle of cross-bearing for the sake of others.' Well, this is part and parcel of the life the followers of the cross are pledged to lead." Said one: "Oh, I'm tired of this everlasting talk about the cross, it really makes me cross to hear so much of it; why cannot people let the world be bright?" It was the cry of the sin-blinded against the light, a plea for the rushlight of time rather than the enduring light of eternity. Few indeed object to looking forward to a crown and a kingdom, but what would a crown and kingdom be to one (if he could have them) who had never taken up his cross and followed Him who is our crown-giver?

Some one said: "The only signs of the cross in this Christian (?) land are on the church steeples and in the grave-yards." But that was the utterance of an enemy of Christ. Every asylum for the poor, the sick, the unfortunate is a sign of the cross; let the atheist, the nature worshipper, the Pantheist or the professor of any other ism, boast of what they do not believe but they cannot show one benevolent or charitable institution founded by their disciples. Their unbelief wastes itself in theories, bankrupts them morally and wrecks them spiritually. How many of their perverts at the last have had to carry their wrecked bodies to the houses of refuge erected by the crosses they scorned and there let life's taper burn to its socket and go out in eternal darkness. Voltaire's motto freely translated was "crush the wretch," (meaning Christ) but it is he who cried out at the last "I am crushed," and the scripture was fulfilled, "on whomsoever this stone shall fall it shall grind him to powder."

the things concerning the Jews and her people. Unto her did King Josiah send the High Priest to inquire of God concerning the things which were written in the lately-found book of the law, and through her God foretold the destruction of Jerusalem, but promised respite during the life-time of King Josiah, II Kings, xxii:8-20.

Coming down to Gospel times, we read, Luke ii:36-48: "There was one Anna, a prophetess, the daughter of Phanneel of the tribe of Aser. She was of a great age, and had lived with a husband seven years from her virginity. And she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers night and day, and she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Here we learn that it is not unworthy for us to speak to waiting souls of the great redemption, and to open our lips in thanksgiving to God for His "unspeakable gift."

The prophet Joel said: "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy." Joel ii:28. We find this prophecy fulfilled after the ascension of Christ on the day of Pentecost, (Acts ii:16-17.) and also still later in the daughters of Phillip, the evangelist. "And the same man had four daughters, virgins, which did prophesy," Acts xxi:9.

Women may minister unto the Lord of their substance. Such sacrifices are well pleasing in His sight. Unto those who would restrain us from this service of love, He says, "Why trouble ye the women? Let them alone; they have wrought a good work upon me; they have done what they could in proof of their love." "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of

God, and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary Magdalene, out of whom went seven devils, Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Luke viii:1-3.

How many women continue to minister unto their absent Lord? "Whoever shall do the will of God, the same is my brother, my sister, and my mother," Jesus, whatsoever we do in the spirit of love which prompted the women of Galilee, and Mary Bethany, unto the least of His disciples, we do it unto Jesus, Lord, and He receives it as if we try unto himself." Mat. xxv:40.

Dorcas did good service Jesus with her needle. The women who are shut out from other fields of work, can find comfort and encouragement by reading the account of what she did. There was at Joppa, a certain pious woman named Tabitha, which by interpretation is called Dorcas; she was full of good works and alms-deeds which she did. When he was come they brought him into the upper chamber, and all the widows stood by him, and showing the coats and garments which Dorcas made, they wept and bemoaned him, saying, "Lord, thou art departed, and she was with them." Acts ix:36-42.

Paul in his directions to the church for receiving widows, the superannuated list, gave the following requisite and commendable qualifications in order of reception: "Well reported of for works; if she have brought up children; if she have lodged strangers; if she have washed the feet of the Lord in lowly service; if she have relieved the afflicted; if she have diligently followed every good work." I Tim. v:10. Every wider field of usefulness can be desired than is here set forth, and required by the great Apostle and Gentiles? We might in the giving examples of Bible women who

have possessed these under qualifications, but for want of time and space, will merely mention the mother and grand mother of Timothy, Eunice and Lois, who brought him up from childhood to know the sacred Scriptures, (II Tim. i:5, 15.) and as an example of lodging strangers—that beautiful grace of hospitality in which every Christian woman should desire to excel—read the words of Lydia to Paul and Silas, in Acts xvi:15, "And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house and abide there—and she constrained us."

Woman was last at the Savior's grave, and first at his sepulchre on the morning of his resurrection. She was chosen to be the first bearer of the glad tidings unto the brethren. We hear the angel speaking unto the weeping women: "Go quickly and tell his disciples that he is risen from the dead. * * * And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word, and as they went to tell his disciples, behold Jesus met them, saying, all hail. * * * Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."—Mat. xxviii:7-10. We may thank God, take courage, go quickly, yes, run with the good news, because our Lord has met us, and said, "Go and tell."

Jesus has said, "Let him that heareth say, come." The commission is broad. Every one who hears the gospel is commanded to invite others to come and drink of the waters of life. The woman of Samaria to whom our Lord revealed himself acted thus; and through her instrumentality many souls were led to Christ: "The woman left her water pot and went her way into the city and said to the men, come, see a man which told me all things that ever I did; is not this the Christ? * * * And many of the Samaritans of that

city believed on him for the saying of the woman, &c."—John iv:28-29.

Woman's best work in the church of God is not as an independent factor (for no member in the body of Christ can be independent of the others,) but as a helper of the brethren. Woman was created to be a "help-meet" for man; and in this capacity in the church she finds her highest joy. How beautiful it is to see the pious Priscilla assisting her husband Aquila in the instruction of the eloquent Apollos in the way of the Lord! "He began to speak boldly in the synagogue, whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."—Acts xviii:24-28. Afterwards we find Paul and the churches sending the same greeting and commendation unto this husband and wife, thereby acknowledging that their service was equally appreciated. "Greet Priscilla and Aquila, my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. Rom. xvi:3-4. Phoebe was a succor of Paul and many others. "I commend unto you Phoebe, our sister, which is a servant of the church which is at Cenchrea. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succor of many, and of myself also."—Rom. xvi:1-2.

Read that precious record of Paul's appreciation of Woman's Work in the last chapter of Romans also in the closing of other epistles, and set it over against his directions for woman not to teach in the church, nor to usurp authority over man, and you will see that the Apostle so largely quoted by the opposers of Woman's Work, has placed upon us but one restriction; our work must be performed in a womanly way; we are not to "usurp authority over man," but, as willing helpers in the churches of Christ, we must faithfully perform any service for which we are qualified, and to which we are set apart by the voice of the brotherhood. Let us should be "exalted above measure" by the "abundant honor" conferred upon us by Christ, and his Apostles, and our brethren, let us not forget for a moment that we are "under authority." "The head of every man is Christ, and the head of the woman is the man; and the head of Christ is God." I Cor. ii:3.

Emma, Texas.

Addressing you as Mr. President I rise to offer a preamble and set of resolution, that I hope will be promptly seconded and unanimously voted on in the affirmative:

Whereas arrangements are now perfected for giving a Baptist excursion to the seat of our Missionary work in Mexico,

And whereas according to the published program the exercises connected with that excursion will be of an intensely interesting character to all the Baptists of the English and Spanish speaking world,

And whereas only a very small number comparatively can personally participate in them. Now in order that the vast multitudes of Baptists who are earnestly looking on from a distance, and who in the nature of things at present can only look on, may in the near future have an opportunity of at least a second hand participation in those exercises,

Therefore Resolved, 1st.—That all exercises, sermons, and addresses be handed over to the American Baptist Publication Society to be printed in a book in parallel columns of Spanish and English.

Resolved, 2nd.—That all the Baptists of the United States be invited to unite to raise a sum sufficient to defray the expense of bringing out the book, but that it be the property of the Society.

Resolved, 3rd.—That all our

Baptists editors who are so highly favored by Providence as to be present to participate in that grand gathering be requested, and they are hereby requested to give as full and graphic descriptions as their limits permit, of all that their eyes see, their ears hear, and their hearts feel of the sources of inspiration that the occasion will furnish.

Resolved, 4th.—That we as a people "Take it to the Lord in prayer," that in his good providence he will so over rule the whole occasion that a forward impulse may be given to the cause of Foreign Missions, such as the world has never seen before.

R. E. M.

July, '86.

Polkville, Miss.

I conclude that every sane man and woman in this county, have long since become conscientiously satisfied that liquor saloons, as tolerated or permitted; under many of our State Statutes, are wrong.

The enactments that they with impunity so grossly violate; to my mind, certainly antedates any uninspired human legislation; and as none, by our laws are required to engage in keeping them, consequently those who do, or their advocates, have no right to plead State statutes in mitigation, justification or palliation of the evils and crimes arising therefrom.

Do not all these modern attempts at legislation on this subject, which are only so many efforts to circumscribe their injuries and influence to the smallest possible bounds: virtually prove the fact that their toleration is wrong? Yet they continue to be bearing their iniquitous fruits, which might properly be named "legion."

I commenced this writing to say that I was pleased to notice in your last issue your call upon "Brother Amicus" (in State Ledger) to place himself on record before you would attempt to answer his profound (?) interrogatories; for the reason

1. That should he place himself on record, and your future writings should bring him to repentance, that you could enter him the proper credit, and that he would not be subjecting himself to be wronged of it by any other.

2. This writing under an assumed, or fictitious name can afford to be tolerated to some extent if no body is badly hurt; but when a man has been killed as in the case of Booth in J. J. Jones' Saloon in the city of Jackson, I conclude that the matter is a little too serious for any one to be permitted to make a flurry in the public prints under any such assumption, (with what he might call legal interrogatories) to hear himself talk, when the sight of his articles in public print would probably be of more interest to himself, than to the intelligent reading public.

3. Hoping that the good people from the county from which Amicus hails, as from every other county in the State, will in all future elections for members of the Legislature, elect such men only as will use their influence, their voice, and their votes in putting a stop to this liquor saloon traffic, which has lead, is now leading—and if permitted to continue—will continue to lead its many to the fate of now the brainless Booth.

I have no uncertain sound to make on the subject of Prohibition. I hope to live long enough to see the public liquor saloon business done away with in our beloved State, for the good of those who now live, and those who are to follow after.

J. D. W. DUCKWORTH.

East Rankin Co., June 22.

NOTE.—This has been a long time on the way. Our mails are not running by lightning express.

Short Sayings of the Brethren in the Louisiana Convention at Rocky Springs.

I like Friley because he has 'sand in his craw.'—John O. Quinn.

There is no scarcity of editors. There are fifty editors and half a

dozen publishers in the house now.—W. S. Penick.

We have demonstrated long ago that we can run a paper in La. If we can't run it any 'other way we can run it in the ground or out of the State.—G. W. Hartsfield.

What guarantee have we that the paper will live ten months?—E. B. Herndon.

The guarantee that Friley is at the head of it.—John Young.

Friley will require a guarantee of us that we pay our subscription, which may put some of us to considerable inconvenience.—John Young.

We have heard but very little from our Corresponding Secretary the past year, very likely because we had no paper in our own bounds. W. M. Reese.

I want the Baptists of Miss. and La. to unite and establish a good paper in New Orleans for both States. If we can't do that let us get up a good one in our own State without fail.—G. M. Harrell.

If we can't have a paper now, when can we have it?—J. H. Cunningham.

A good paper is next to the gospel.—R. W. Norton.

We want a good paper.—J. P. Everett.

We need a paper to reach the people in Louisiana.—T. B. Harrell.

If we are fools but one, somebody says that one had better fall in with the others.—C. C. Bitting.

I like the work of Miss Joanna Moore because the whisky people dislike her.—J. P. Everett.

Miss Moore, though at work for the negroes, found a young white man in one of our towns in Louisiana who was disposed to throw himself away in habits of dissipation, asked him to let her pray for him, and kneeling together in a hotel God heard her petition and blessed him.—J. A. Ramsey.

G. W. H.

Patient Waiting.

BY C. C. McCABE.

Robert Moffat spent forty years

among the Bechuanas ten years without a convert. Meantime he was supported by his Board. Moffat was a great man, but he had to do the best he could and to him were allotted long years of patient waiting. At the close of this dark period, somebody wrote to his wife and asked, "What shall we send you?" Her answer was, "A communion set." Her faith was undaunted. The cloud of mercy gathered. A revival came. Souls were converted. And to day all Christian South Africa blesses the names of Robert Moffat and his glorious wife, the mother of the wife of the heroic Livingston.

Adoniram Judson did not know how to rush into a country and develop its "indigenous resources," and plant a mission in a year or two. So he, also, had to work and wait for six long years without a convert. On the first Sunday of every month he celebrated the sacrament with his wife. He would sometimes shake hands with her after the holy communion and say, "You and I are the only Christian church in Burmah." At last one convert was ready for baptism. And on their next Communion Sabbath there were three at the Lord's table. When the service was over, Judson went aside to give thanks to the Lord of the harvest, and took up his well-worn Bible and wrote in the fly-leaf:

"Through joy and sorrow, grief and

pain,
Our course be onward still;
We sow on Burmah's barren plain,
We reap on Zion's Hill.

The magnificent missions of the Baptists in India are the fruits of labor, faith and patience of such men as Carey and Judson. They have one mission there now with fourteen thousand communicants in it.

Think of John Geddis who went to a group of islands in Polynesia. He had to toil long years for his first success, but it came at last, and when he died his native converts put a monument at his grave with this inscription:

"When this man came here, there were no Christians.—When he went away, there were no heathen."

There is not a nobler epitaph in Westminster Abbey than that.

POERY.

SOMETIME.

Sometime the hands, grow weary with life's toiling,
Shall folded be across the pulseless breast,
Sometime the heart with care and pain long-aching,
Shall be at rest.

Sometime the feet that climb life's rugged mountain,
Shall leave their prints no more along the way,
But pause beside some cool, life-giving fountain,
No more to stray.

Sometimes the eyes grow dim with ceaseless watching,
Amid the mists that shroud our earthly way,
Shall close awhile to greet again at waking,
A clearer day.

Sometimes the soul, too tired for longer staying,
Where dirges make the melody of years,
Shall fall asleep to wake mid heavenly music,
That knows no tears.

Sometime the hand-clasps and the bitter partings,
That chill our hearts, shall be forever o'er,
And we shall be where friends who meet together
Shall part no more.

Sometime, from wear of never-ceasing sorrow,
Like ceaseless fallings of the autumn rain,
The heart shall lie, like some storm-beaten flower,
Beyond all pain.

Ah, which is best—our life of tears and toiling,
The weary days whose work will never cease?
Or from it all that silent sleep unbroken
Of perfect peace?

He knoweth best who, in far-seeing wisdom,
Abundantly on the hand and heart hath cast;
That we may work to know how sweet the coming
Of rest at last.

—Selected.

COMMUNICATION.

Shady Grove.

We have just closed a series of meetings at Shady Grove church, during which we had 11 accessions to the church. Brother Red a college student aided me in the meetings and did good work. We gave him enough to board him a month at college next year, and we will help him still more during the session. He must be kept at school. Our church at this place will from this out take high ground in all that deserves her contributions and her prayers. We have a membership composed of farmers almost entirely, and most of them are progressive men. With God's help we shall "go forward."

L. E. HALL.

NEW PROVIDENCE CHURCH, Amite county, has recently enjoyed a time of refreshing from the presence of the Lord. The meeting commenced on Saturday before the first Lord's day in August and continued one week. Brother O. L. Parker, of Clinton, La., was with us during the meeting and did all the preaching. He preached the gospel of Christ plainly, earnestly and ably. The Lord heard the prayers of his servants, sent His blessing upon the preaching and the result was an unusually good meeting. The members of the church were revived and sinners converted. Eleven persons, six males and five females were baptized and received into church fellowship.

The singing during the meeting was excellent; the best I have ever heard. All who attended the meeting feel, I am sure, that it was one of the best meetings they ever saw.

One baptized in April makes twelve baptized this year. May the good work go on.

THOS. LANSDALE.

Elder T. B. Harrell is conducting a meeting of considerable interest with Red River church, Bossier Parish, La., which commenced Friday night before first Sunday in August. I had the privilege of preaching nine sermons for his people and Elder G. M. Harrell was present four days and preached three sermons. To-day the pastor T. B. Harrell is left alone so far as ministers are concerned, but he is young and fresh and the Lord is with him and great good will result. Two received for baptism and fifteen professed conversion and multitudes in attendance.

G. W. H.

August 6th, '86.

Reply to T. L. R. in Record of July 30.

I never notice the man who shoots from behind a stump. Write your full name on a postal card and direct to R. E. Melvin, Ennis, Texas, and I will answer your query.

R. E. MELVIN.

DIED.

At his home near Utica, August 3rd, 1886, Brother T. A. Harris, in the 34th year of his age, after a painful illness of several days. Brother Harris united with the Baptist church at Utica six or seven years ago, and had by his pious walk, won the love and confidence of his brethren and neighbors; but the Lord has taken him to Himself, leaving his place here vacant forever; and though we shall greatly miss him, we know that He doth all things well, we therefore humbly submit to His will. Our departed brother has left a wife to whom he was greatly attached, and other loving relations to mourn his loss.

M.

Rev. Henry C. Weymouth died the 27th of July, at 2:10 a. m. He was conscious to the last. Heard my report of the Convention with interest. He could not speak so laid his hands on his children's heads in token of love and blessing. He wrote on paper with pencil, "I die, by the gospel I have preached. I am saved by the

blood of Christ. He was buried in the tomb of the army of Northern Virginia here.

M. C. COLE.

In Yazoo Co. Miss., on July 15, at her son's, Mr. J. C. Peyton, Sister Emily M. Peyton, in the full triumph of the Christian's faith at the age of 54 years, 2 months and 21 days.

Sister Peyton was the daughter of J. W. and Jane Alley who were well known in Copiah and Yazoo Counties. She was married to Mr. W. H. Peyton previous to the late war. She lost her husband during the war which left her a widow with four little children, three boys and one girl. She bore the widow's part of her life with Christian fortitude. She told the writer the day of her death that she had trusted the Lord many years, and at his bidding, she was willing to go to him; that she had always found consolation in the new Testament and told her children to go to it in trouble and they would find the same. Sister Peyton was born at Natchez, Miss., April 24, 1833, and professed faith in Christ at the age of 15 years, and baptized in the Mississippi River at Natchez; added to the Baptist Church at Natchez. She moved to this county a few years ago and connected herself with Ogden Baptist Church in this county, of which she remained until her death. She leaves three children, three boys and one girl, and a host of relatives and friends to mourn her loss. We weep not as those who have no hope, believing our loss is her eternal gain.

Safe in the arms of Jesus,
Safe on his gentle breast;
There by his love overshadowed,
Sweetly my soul shall rest.

W. S. F.

God has called home another of His saints. She longed to go to her mother and Savior.

The pure and noble life of Miss Jennie McKorkle, is not lost to her.

The patient endurance of her sufferings, the meekness of that spirit has left its impression.

She was not perfect, but womanly virtues shone fair in her young Christian life. May they be imitated, her faults forgotten. She was born December 26, 1864, died July 22, 1886. Became a member of Spring Hill Baptist Church in her fifteenth year.

Father, brothers and sisters, the chain is only strengthened that draws you upward. She awaits you in the beautiful beyond. Hear the whisperings:

"I love thee, I love thee,
Pass under the rod."
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Rail-Road Time-Table.

ILLINOIS CENTRAL R. R.
(Great Jackson Route.)

Passes Jackson.

NORTH BOUND.

No. 2, Express arrives.....5:20 p. m.
leaves.....5:40 p. m.

No. 4, Mail, leaves.....12:48 a. m.

SOUTH BOUND.

No. 1, Express arrives.....3:45 p. m.
leaves.....4:05 p. m.

No. 3, mail leaves.....1:28 a. m.

L. F. MONTGOMERY, Tkt. Agt.

J. TURNER, Div. Supt.

J. W. COLEMAN, A. G. P. Agt.

YAZOO & MISS. VALLEY R. R.

Leave Jackson.....7:00 a. m.

Arrive at Jackson.....7:15 p. m.

—Except Sunday.

L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG & MERIDIAN R. R.

(Queen and Crescent Route.)

EASTWARD.

Leave Jackson.....9:57 p. m.

Arrive at Meridian.....3:00 a. m.

Freight leaves Jackson at 12:30 a. m. and 10:30 p. m.

WEST BOUND.

Leaves Jackson.....4:37 a. m.

Arrive at Vicksburg.....6:50 a. m.

Freight leaves Jackson at 12:30 a. m. and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:30 a. m., and arrives at Vicksburg at 9:30 a. m. Leaves Vicksburg at 3:30 p. m. and arrives at Jackson at 5:30 p. m.

M. S. BELKNAP, Supt.

I. HARDY, Com'l. Agt.

J. W. DEMING, Fr't. & Pass. Agt.

MISSISSIPPI & TENNESSEE R. R.

GOING NORTH.

No. 1, Mail leave Grenada.....5:05 a. m.

No. 5, Freight ".....5:30 a. m.

GOING SOUTH.

No. 2, Mail leaves Memphis.....4:45 p. m.

No. 6, Freight ".....6:40 p. m.

MOBILE & OHIO RAILROAD.

DOUBLE DAILY TRAINS.

NORTH BOUND.

Leave Meridian.....4:30 and 7:00 p. m.

SOUTH BOUND.

Ar. at Meridian.....8:20 and 11:45 a. m.

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change sleepers (on same train) at Ar.

tesia.

C. J. WALLER, G. P. A.

LOUISVILLE, NEW ORLEANS & TEXAS RAILROAD.

(Mississippi Valley Route.)

SOUTH BOUND.

Leaves Memphis at.....4:30 p. m.

" Vicksburg ".....1:00 a. m.

Ar. at New Orleans.....9:00 a. m.

NORTH BOUND.

Lv. New Orleans.....5:00 p. m.

" Vicksburg.....1:13 a. m.

Ar. at Memphis.....9:30 a. m.

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A. J. KNAPP,

Gen. Fr't. & Pass. Agt.

Memphis, Tenn.

NATCHEZ & JACKSON R. R.

GOING WEST.

Mail leave Jackson.....6:30 a. m.

Arrive at Natchez.....12:25 p. m.

Freight leaves Jackson at.....5:00 a. m.

GOING EAST.

Mail leave Natchez.....7:30 a. m.

Arrives at Jackson.....8:15 p. m.

Freight arrives at Jackson.....6:15 p. m.

Passenger trains connect at Harrison with the L. N. O. & T. R. R. for Vicksburg and Memphis. Freight trains run daily except Sunday.

G. R. GORDON, Agt.

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